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estates we have the estates of the Middle Ages which are followed by the régime of absolutism, and in later days by liberalism. An outlook upon the present conditions ends in a complaint of the symptoms of decadence and a lack of idealism among the laboring classes. The author expresses the need of a new birth in which mankind will reconsider moral values and bring forth a new social order and a new art.

P. C.

IMMANUEL KANT. SEIN LEBEN UND SEINE LEHRE. Von *Friedrich Paulsen*. Mit Bildnis und einem Briefe Kants aus dem Jahre 1792. Stuttgart: Fr. Frommann. 1898. Pages, xii, 396. Price, 4.75 Mk.

Kant's philosophy has rather grown than decreased in importance, both in the fatherland and abroad. It is one of those philosophies of the past which is still living, and Friedrich Paulsen's work on Immanuel Kant, his life and doctrine, will be the more welcome as he is the man to cope with the many difficulties that surround this great task. He is not exactly a disciple and follower of the great Königsberger, yet he remains conscious of the gigantic power of the grand old man. Paulsen is critical, and would recommend neither Kant's schematicism nor the doctrinary style of his apriorism,<sup>1</sup> but is in sympathy with his ethico-metaphysical Idealism, i. e., with the view Kant takes of the relation of the cognising mind to reality, and the determination of the significance of knowledge, as well as volition in practical life. These latter things are after all of paramount importance, and they have become a lasting ingredient of German philosophy.

Having defined Kant's significance both in the history of the world and in his own age, Paulsen sketches his life and character as a man and a thinker (pp. 21-104), and then devotes the main part of his book to an appreciation of his theoretical (pp. 105-289) and practical philosophy (pp. 290-374). A brief conclusion surveys the influence of Kantian philosophy and its relation to the present. An index is missing according to a well established German custom, but this in the present case is quite excusable, as a student of Kant who is familiar with Kant's works will easily find passages he may be in search of with the help of the table of contents. The facsimile of a letter written by Kant to his brother, and a photographic reproduction of the group Kant and Lessing on the pedestal of Rauch's famous monument of Frederick the Great in Berlin are adornments which will be of good service to the reader interested in Kant and his philosophy.

Paulsen's treatment of Kant's philosophy is concise and clear,—at least for German students, and deserves a place in every philosophical library of the world. It will be a great help to English and American philosophers who are beset by the misrepresentations which Kant's system has experienced at the hands of both his friends and enemies, foremost among the former, Hamilton, among the latter, Her-

<sup>1</sup>Paulsen loosely calls it *aprioristisch-dogmatische Denkweise*, an expression which can easily be misunderstood, since "dogmatism" is a term in Kant's philosophy which would not apply here.

bert Spencer. Should any one undertake an English translation of Paulsen's book, we would suggest that he correct in a translator's preface the most flagrant misconceptions of Kantism that are rampant in English-speaking countries. P. C.

LEHRBUCH DER PHYSIOLOGISCHEN UND PATHOLOGISCHEN CHEMIE. In neunundzwanzig Vorlesungen für Aerzte und Studirende. Von *G. von Bunge*, Professor in Basel. Vierte vermehrte und verbesserte Auflage. Leipsic: F. C. W. Vogel. 1898. Pages, 510. Price, 12 M.

The fourth edition of Bunge's *Lehrbuch* shows the position of its author unaltered, or rather re-enforced. It contains all the various lectures on vitalism; the cycle of the elements; the preservation of energy; man's food, especially protein, starch, carbonates, fats, and phosphates; stimulants (alcohol, coffee, tea, etc.); sputum and pepsin; the intestinal secretions and the gall; blood; lymph; carbonic acid and the gases of the blood in the various modes of respiration including the gases of the intestines; uric acid; the secretions of the liver; the sources of muscular energy; diabetes mellitus; the nature of fever. There have been added four new subjects, all of them of great importance, viz.: (1) the milk and the nutrition of the baby; (2) the spleen; (3) the rôle that iron plays in the economy of the body; and (4) the function of those glands which possess no vent for their discharge—the suprarenal capsule, the scutiform gland, and the hypophysis cerebri.

Bunge is one of the leading authorities in his line of research, which is physiological and pathological chemistry, and his investigations as well as the lucid way in which he presents the results of his labors are truly classical; but he has provoked the opposition of his colleagues by his determined adhesion to the theory of vitalism and his repudiation of mechanicalism, i. e., a philosophy which would attempt to explain vitality and the phenomena of organised life by the laws of mechanics. Bunge insists on the fact that organised life cannot be regarded as a domain of physics or chemistry, but is something quite different, and that therefore we are entitled to contrast vitality with the lower forms of natural forces. The present edition contains a brief reply to Bunge's critics, among whom Émile du Bois-Reymond is perhaps the most prominent scientist. Bunge says:

"All criticisms which R. Heidenhain, E. du Bois-Reymond, Max Verworn, A. Mosso and others have directed against my position, can be summed up in the sentence that constitutes the basis of my argument from which I proceed. It is this: 'Any one who expects to discover with the same senses in animate nature something different from what he discovers in inanimate nature is guilty of a lack of discretion (*Gedankenlosigkeit*).' But my critics have not even touched the salient point of the problem—the impossibility of a mechanical explanation of psychical qualities; these qualities are the immediate object of experience, they are the most real of all reality.

"Any one who takes offence at the word vitalism is at liberty to replace it by other terms—idealism, scepticism, empiricism; but that would alter little in my